

A
SPEECH
OF

King Henry, IV.

OF
FRANCE
TO HIS
PARLIAMENT.

WHEREIN,

He Rebukes them for Opposing the Jesuits;

AND SHEWS

His Disbelief of their Plots and Attempts against
his Person,

After the Attempts of *Chastel* and *Barriers* had miscarried, and
those Traitors Executed,

AND

Some time before that of *Ravilliac* took Effect.

With other Passages on that Occasion, Communicated in a
Letter to *Rome* by a Jesuit.

And now Rendred out of the Italian.

L O N D O N,

Printed for *Jacob Tonson* at the *Judges Head* in
Chancery Lane. MDCLXXXI.

STRENGTH

King Henry IV.

F R A N C E

TO HIS

PARLIAMENT.

WHEREIN

His Majesty's Letters to the Parliament are printed.

AND ANSWERS

His Majesty's Letters to the Parliament and Answers thereto.

After the Manner of the French and Spanish Wars, and their Effects.

AND

Some time before the late Revolution took place.

With other Papers of the same Nature, Communicated in a Letter to the King by a Gentleman.

And now Printed at the Printing Office.

1721.

LONDON.

Printed by J. Knapton, at the Printing Office, in Pall-mall.

THE MOST
 Christian Kings
 ANSWER
 TO THE
 COURT
 OF
 PARLIAMENT
 About the Restitution of the
 JESUITS.

I Take kindly the Care you have of my Person, and of my State, though you understand very little either of the one or the other.

I have all your Sentiments and Conceits in my Head, but you comprehend not mine in yours.

You have propos'd to me the Difficulties, which to you show Great and Considerable, And you had not the wit to consider, that whatever you have said, has already been weigh'd and considered by me this eight or nine years.

You would fain appear some body by your Knowledge in Matters of State, when in truth you skill them no more, than I understand to frame a Declaration or Process at Law.

I would have you therefore recollect what you said in the Conference at *Paris*. *That it would have been happy for the Catholicks, if all*
had

had carryed themselves like one or two Jesuits (whom you found there very opportunely;) And if we had not known their Ambition at this day, as well as their Sufficiency.

Now am I amaz'd to think whereupon you found this Opinion of Ambition, in Persons that refuse Dignities and Prelaces, when proffer'd them: Persons that make a vow never to aspire, nor do they pretend or seek in this World other, than to serve without Re-compense all such as are willing to accept of their Service.

And if it be this name of Jesuit that offends you, why I pray do not you as well quarrel with those that call themselves the *Religious of the Trinity*? And if you judge those such like as these of the Society of Jesus, why don't you say that your Daughters are as good as those in *Spain* that are called the Daughters of God, and that your selves are as much of the Order of the Holy Ghost, as my Knights of that Order? for my part I had rather be nam'd a Jesuit, than a Jacobin or a Benedictin.

Then for the *Sorbon*, of which you speak, if they have disliked the Jesuits, the reason was, their want of understanding them. And if the old Doctors out of a jealousy would not allow them, the younger sort studies amongst them and Commends them.

What, though they have not hitherto been in France unless by way of Toleration? God has reserv'd that Glory for me (and I look upon't as his special Favour) to establish them. If they have not been in France save with a Proviso, they shall now be amongst us by an Edict, and by a Decree. The will of my Predecessors was to receive them, and 'tis my Pleasure to establish them.

The University is against them, the only Cause is, they do better, as appears by the great Confluence of Schollars to their College; And because they are not incorporated into the said University. But they will not now be against them, when I command that they receive them. And for my Pardoning them you shall be glad to Petition me.

You say that in your Parliament the most Learned had not their Knowledge from the Society of Jesus. If the Learnedst be the oldest, 'tis very true; because they got their Learning before the Jesuits were known in France. But I have heard say, that others will tell you another tale, particularly many of your Members. And we observe that by their absence, your University is become a Desert, and the Schollars go after them notwithstanding your Decrees, even out of the Kingdom.

To call them a company of factious Fellows, because they follow'd the

the *League*, this was purely the injury of the times : They thought they did well, but were deceiv'd like many others. And I assure my self that this very thing, together with the Favors that I will Confer on them, shall make them to me as affectionate, or more than to the *League*.

You object that they draw to them young Men of good Parts, And cull out the best from amongst them. And for this Reason have I the greater Esteem for them, do not we also make choice of the best Soldiers for the War ? And, if Favor took not place with you, would you ever admit any that was not worthy of your Company, and fit to sit in Parliament ? Should they provide for you ignorant Teachers or Preachers, would you not laugh at them ? Yet, now they are Men of good Sence, you are angry.

As to the *Temporal Goods*, you mention, 'tis a Slander, they had not in all *France* more than twelve or fifteen thousand Crowns Revenue in the total. And I know that, out of their Income, they have maintained at *Bruges* or at *Lions* seven or eight Regents, and there they were themselves to the number of three hundred and fourty. And should there be any Inconvenience in this matter, I shall provide against it in my Edict.

The *Vow of Obedience* which they make to the Pope, will not oblige them farther, or more to follow Strangers, than the Oath of Fidelity which they make to me, nor will they undertake any Design against their Natural Prince. But the Vow they make to the Pope is not on all occasions. For they make it when the Pope would send them to Convert the Infidels. And indeed we see that by their means God has converted the *Indies*, and so many heretical Countries. And this is, what I have often said, if the Spaniard finds a Benefit by them, why shall not *France* employ them ? are we in a worse Condition than others ? is *Spain* more taking than *France* ? if they are so in their own Conceit, why should not *France* stand as fair in the Opinion of others ?

You say they work themselves in as they can get opportunity, do not others also the same thing ? I my self got into a Kingdom as I could gain it. But we must needs believe, and affirm that their Patience is prodigious ; for my part I admire it. Forasmuch as by Patience, and a good Life, they come to the end of every thing. Nor have I the worse Opinion of them because they are strict observers of their Institutions, this is that that will maintain them. Therefore have not I in any part changed their Rules, but rather will hold them to them. And if I have limited them under some

Conditions which may not please Strangers, 'twere better that Strangers take Law from us, than we from them. And take it as they have a mind, I and my Subjects understand one another.

What if the *Church-men* are upon their Formalities against the Jesuit? So it has always been, that Ignorance hated Science. And I have observ'd, that when I began to speak of establishing the Jesuits, two sorts of men especially oppos'd me, the Hugonots, and the Church-men, of a scandalous Life. And both the one and the other have made me have the greater esteem for them.

As for the *Opinion they have of the Pope*, I know they have a singular Respect for him, so have I. But you say not that in *Rome* and elsewhere they stand not right in that point. On all occasions I assure my self that they say not more concerning the Popes Authority, than others do. And I am confident that should we go about to arraign their Opinions, at the same time we should arraign the Catholick Church.

Then for their *Doctrine to free the Church-men from my Obedience*, and their teaching Youth to kill Kings, we ought on the one hand to see what they say, and whether it be true that they indeed so teach Youth. One thing makes me believe that this is not true, *viz.* thirty years and more have past since they taught Schollars in *France*, and one hundred thousand have gone from their Colledges, Persons of all Conditions have liv'd amongst them, and with them find one out of this great number, that shall maintain he has heard that they use any such Language, or any other that comes near it, which is objected against them. Or, which is more, there are Ministers of the Hugonots, which Ministers have liv'd many years amongst the Jesuits, let them give Information of the Jesuits Lives; 'tis to be presum'd they will say the worst they can, if for no other cause, yet to excuse themselves for having left them. Now I know that this has been tryed, and from them was had this answer, that, truly, as for the manners of the Jesuits, they saw no cause to speak ill of them. And then for their Doctrine, that is sufficiently known. In short, few persons would submit to such a tryal, and the Conscience had need be very secure, when it refers it self to the Testimony of its Enemies.

As to *Barrierre* who would have murdered me, 'tis so far, so very far from truth, that a Jesuit confessed him, as you alledge, that on the contrary I was advis'd by a Jesuit that such a Design was in hand. And another Jesuit told *Barrierre* that he would be damn'd, if he should dare to undertake such a Fact.

As

As to *Chastel*, the Rack could not extort from him any Accusation against *Conerand* or any other Jesuit. And if it had not in truth been so, why did you spare them; and not punish them when you had them in your hands? And that other, who was executed, was upon another Subject, which was said to be found amongst his Writings. But, supposing it had been so, that a Jesuit had struck the blow; must needs all the Apostles suffer for one *Judas*? or I make satisfaction for all the Robberies, and Rogueries committed by the Soldiers that are listed in my Armies? God at this time would humble me, and save me, and I render him thanks, he teaches me to pardon Offences, and I do so willingly for his sake. Moreover I every day pray for my Enemies, so far is it from me to remember them as you (little like Christians) invite me to do. I take not this well at your hands, we have all need of Gods Mercy.

As to the *Dispensation necessary for my Sisters Marriage*, his Holiness has at length accorded it. And I am very certain the Fathers Jesuits were our friends in that Affair. And if a Spanish Cardinal Jesuit helped me to obtain the Blessing of our Holy Father when I turn'd Catholick; why then would you have me suspect the French, my natural Subjects! I shall know of them what I shall judge, that I ought to know; nor shall I communicate to them, save what I have a mind. Let me alone to the Management and Conduct of this Company, I am now the Master and Governor of such as are far more headstrong and more hard to be ruled without more ado, obey my Will.

His Majesty after this Speech retir'd to the Chappel of *Borbon* to hear *Vespers*, and he was scarce come thither, before the Fame of his marvellous answer to the Parliament was spread about all the Court, insomuch that Father *Cotton* receiv'd the Applauses and Congratulations from all quarters, which made him go to throw himself at his Majesties feet, and give him thanks in the name of all the Society of Jesus; after which the King, giving him the kindest words, began anew to treat with him about the means to fill *France*, and place Jesuits in every great City. And thence took into Consideration the founding of some Schools, and the promoting of this Affair as necessary for the State, and Welfare of the Kingdom.

Now upon the account of this Establishment of the Company, the King continued to sollicite vigorously, and by the means of Monsieur *Baron*, and of the Chancellor to press the Parliament to come to a Conclusion, and not farther shew themselves obstinate against

against his Majesties Will. Whereupon Monsieurs *Martine* and *Servin* produced a writing which contain'd certain strange Modifications, as for instance, that the Jesuits should not acknowledge their General in Italy. And that they should be admitted in France with a *Proviso*, with other impertinencies of the same stuff. And because they pretended strongly the good of the Kingdom, and service of the King, his Majesty, (who was advertis'd thereof) order'd that for the general satisfaction of all, the Chancellor, should summon Monsieur *Sellier*, *Castelneuf*, *de Mesce*, the President *Crianine*, and Mr. *Villeroy*, to hear their grievances and second Remonstrances. Then was all examin'd, and it was determin'd that, upon the forfeiture of their places, they should be silent, and make their Conclusions conformable to the Kings Will, thereupon they departed discontented. His Majesty made them be call'd the next day, and it was the last day of the year, 1603. the Eve of the Circumcision of our Saviour, the Feast of the Society of Jesus, appointing them by three several Messages to come to him two hours before noon; then they came, but an hour later than the appointment.

The King came to them from his Chamber; and in the presence of ten or twelve reprov'd them sharply for their Presumption, and Disobedience. Taxing them both with their natural and their acquired Imperfections, notorious to every body; Telling them that they had many Books, but had not yet well studied in that of Experience, nor in that of Obedience; And that therefore his Majesty reserv'd to himself that of experience, leaving to them the other of Obedience. Then turning himself to Monsieur *Servin* said to him particularly. You think your self wondrous wise in proposing that the Jesuits should not acknowledge their General in Italy. And where I pray have you learnt Mr. *Wiseacres*, that there is a Body without a Head, or a Company without a Captain. Five or six Orders, which we have in France, peaceably own their Generals, yea though they be Spaniards. You after say that the Jesuits hitherto have not been received but with a *Proviso*; this is true, but this is a favour God has been pleas'd to bestow on me, having reserv'd for me to admit them and establish them at the same time, that they may be the more oblig'd and the more affectionate to me.

Monsieur *Servin* replied that whatever he had done in this Affair, was for the service of his Majesty, and thereupon call'd Heaven and Earth to witness that he had no other Design but to serve the Kings Family, for whom the King (as his manner was) had an answer ready. If you manage my Affairs no better than you have done your own, they will come to no good end, seeing you could have no quietness

ness with the two Wives, and the Son it pleased God to give you.

Now after many other passages, too long here to be related, the King said to them, this is Wednesday, to morrow Thursday, if this day you make not your Conclusions, you shall be none of my Officers to morrow. And if this Court of Parliament shall think fit, I shall re-imburse the money to those that paid for their Places. And in the places they held from me, I shall substitute others, who shall be more useful, and more obedient to me than I find you are.

Monsieur Servin went away in a heat, saying, he should do according to his Conscience. The King said if so be that you have a Hugonot Conscience, shew it, for I shall force no body. Whilst this past they slunk away one after another, the King however continued all in anger, and for an hour after ceased not to complain of the insolence of the aforesaid Officers. And Father Cotton by chance finding him, endeavoured particularly to Excuse the Attorney General to his Majesty, saying of him, that he was forced for peace sake to temporise with his Companions. And why, said the King, should not he rather comply and temporise with me, than with his Companions? I rake it ill from him, because he ought only to demand their Opinions, not to follow their Conclusions, I advis'd him of this, and yet he would do nothing.

These words were of such Efficacy, that the very same day, after dinner, the Parliament met again, and made their Conclusion. The Chancellor would see it in Writing, and he advis'd his Majesty to send and command Monsieur de Metz to be present the next day, when the Court of Parliament sat, there to assist at the verification of his Edict. Which was done the second of the year, 1604. whereby we are clearly and simply established, according to the Kings Will, He would not suffer to be added, that Clause of Violence, *Expressimo mandato Regis*.

Just upon the nick, as this Edict was verified, came two swinging Slanders from the Hugonots against us, The one was by the means of an Apostate, lately a Dominican Fryer, who confess'd he was such, and who, as he pretended, came Post from Castres to advise the King that a certain Jesuit came from Perpignon to murder the King, saying, he knew him by sight.

This news was brought to the King one afternoon, when he kept his Chamber for a Catarrh, having Father Cotton alone with him at his Beds-head, to whom he turning and smiling said, it may be that you are he, who stand there ready to give the Blow. And

on this occasion the King was very eloquent and enlarged on the insolence of these false Reports, and Inventions that are scattered about and spread over the Kingdom, and proposed Remedies he would have used. And immediately he ordered the said Apostate to be carried to Monsieur *Villeroy* by Monsieur *de la Force*, who had brought the news. Which Apostate was heard, and after put into a Goalers hands, who carried him about the Streets all over *Paris* to see if he could meet his pretended Jesuit. And now the good man began to say that he would not be very confident, that 'twas a Jesuit, but that he supposed him one, because he had seen him walk a kind of a modest gate. And he us'd what means he could possibly, by the Hugonots, to get his Liberty, that he might be gone into his own Country again.

The other Slander was, that the King had word from *England*, that Father *Cotton* had sent Letters into *England* to exhort the Catholics there, to be all of good Courage, for that the King of *France* would be their Protector against all persons whatsoever. To which his Majesty answered that he believed not a little of it, that Father *Cotton* he knew was more wise and cautious, giving order that his Ambassador should inform the King of *England* from him to that effect.

But on the other hand as divine Providence always brings about in season, the means to effect what it has pre-ordained. It pleas'd God that the Constable of *Castile* in those days pass'd by *Paris*, and there being with him one of the Spanish Fathers of the Society of Jesus; This Father desirous to see the face of the King of *France*, having heard of the Zeal he profess'd to have for the Catholick Religion, and for us: He was introduced by Father *Cotton* to his Majesty; who amongst other questions demanded of him how many Jesuits there were in *Spain*, he answered there might be three thousand five hundred comprising those of *Peru*. I would, said the King, that there were so many in *France*, and so after some discourse dismiss him, as also did the Queen, full of content, and admiration, who could not after a long time be satisfied with his Discourse, saying to Father *Cotton*, *O quantum beneficium contulisti societati.*

It would now be tedious to relate all the King has done towards having the College open'd, which he has founded near *Anjou*; and how those of our Society, that go thither, are caressed. The Design, which of himself he has taken, to have his heart, and that of the Queen buried in a Church, which he is building there;

the

the Seminaries of Schollars, the University, that he will erect, which shall altogether be governed by us.

And how graciously he has received the Supplications of several Cities who have desired Colleges of us.

And for that accident of the wound given to Father Cotton, ~~He~~ has shew'd himself so full of Charity, ~~in~~ taking care about him, that his own Physicians attend him, that he have Diet from his own Table, nor would let him have Medicines, but from his own Closet, besides the Proclamations, and all the Diligences used to find out the Malefactor, are above Imagination. But it has pleased God that Father Cotton is miraculously recovered, without so much as a Fever, and the Wound had not touched either Tendon or any Instrument of the Voyce, so that within thirteen days he Preach'd before the King, and continues Preaching.

As for our College at Paris, his Majesty has a strong Design to enlarge it with other Colleges.

Things go so well that we have reason to thank God infinitely, and to pray for this most Christian King, and all his, and truly to acknowledge that *Deus est major Corde nostro, ipsi soli Gloria.*

Advertisement.

H I v. had been bred in the reformed Religion, and (for Reasons best known to himself) turn'd to the Popish. But that Party, whether suspecting his Sincerity, or that they were more sure of the Guises, whom they aim'd to succeed him, sought all means to cut him off. Historians reckon in all fifty Attempts upon his Person.

A Pyramid had been Erected, on which was engraven the Sentence against *Chastel*, and the other Causes of the Jesuits Banishment. But Father Cotton having insinuated, and got in, to be always about the Kings Person, he (whether inchaunted by Cotton, or what other caprice mov'd him) caused the Pyramid to be demolished and the Jesuits to be restored, notwithstanding all the earnest Remonstrances of his University, and of his Parliament to the contrary.

His

His Conduct in this Affair shewed what great Opinion he had of his own Sufficiency and King-Craft. And his manner of treating his Parliament passed for an extraordinary piece of wit, till afterwards that *Ravilliac* came with an unlucky hand and spoiled the Jest.

This Letter of our Jesuits is Printed in the *Tesoro Politico*, but left out in the French and Latine Translations.

F I N I S.

